

*Reasons against petitioning the King for restoring the de-  
posed Bishops without Repentance.*

By a Divine of the Church of *England*.

1. **T**O petition King *William* for restoring those Men to their Revenues, Dignities and Functions who think him an Usurper, and the late King *James* to be rightful King, and that who have sworn Allegiance to King *William*, who have formerly sworn to the late King *James*, are forsworn, is, in effect, to petition for the late King *James* that he might be set in the Throne, and for the *French King* his right Arm, and for the supposititious and feigned Prince of *Wales*, and for idolatrous Father *Peters*; it is to petition King *William* against himself, and against the Parliament, and against the present Government, and to undo all that hath been done, and involve three Nations in Confusion, and establish Popery and Slavery for all Generations: I say, to petition that they may be restored without Repentance of this their wicked Error, is plainly so.

2. The Persons petitioned for, while they retain this their wicked Error, cannot be restored without an essential Alteration of the present Liturgy, which the Petitioners themselves are utterly against, and the Persons petitioned for all along unto the present Change, have been utterly against also; and must be supposed to be so still, unless Self-Interest, or some other Reason hath made them change their Mind. For the prescribed Forms of Prayer for K. *William* and Q. *Mary*, are an essential part of the Liturgy, and no Man can, without notorious Hypocrisy and dissembling, use them, and unfeignedly assent and consent to them, and require of Persons to be ordained, instituted, and inducted, unfeigned Assent and Consent to them, who thinks in his Conscience that King *William* and Queen *Mary* are Usurpers, and that it is sinful to swear Allegiance to them. So that if the King and Parliament had made no Law for swearing Allegiance to their present Majesties, but had left all Ministers free to swear or not, as they saw good, of necessity the Persons petitioned for must have been Non-conformists to the Church of *England* in one essential Point, and to dissent in any one essential Point is *inftar omnium*, as if they had dissented in all.

3. The Persons petitioned for have made themselves infamous to the Nation, and to all the Reformed Churches, and to the late King *James*, and all his Adherents, by their own notorious self-contradicting and self-confounding Practices. For they by their published Declaration *Decemb. 11, 1688.* (to which I refer them) immediately upon the late King's withdrawing himself, and real Abdication, and leaving his People as Sheep without a Shepherd, and by subsequent Acts pursuant to that Declaration, did indeed, though in word, renounce and disclaim all Allegiance to the late King *James*, and betook themselves to the then Prince of *Orange*, as under God, the Saviour and Protector of the Nation from Popery and Slavery. So that of all Persons in the Nation none have so little reason to scruple Allegiance to their present Majesties as the deprived Bishops. Let them but reconcile themselves to their former Actions, and they must needs own and consent that his present Majesty is most rightful King. For them now to stand off from Allegiance to their present Majesties, what is it but to play fast and loose with God and Conscience in Matters which concern the Temporal and Eternal Safety of three Kingdoms, which is very sinful and scandalous in a common Man, and much more in Bishops? *They please not God, and are contrary to all Men: 1 Thess. 2. 15.*

4. It is alleged that the Persons petitioned for, did in the Reign of the late King perform an Act singularly meritorious, which cost them Imprisonment in the Tower. Touching which, let these things be impartially weighed; 1. In the Judgment of the present Bp of *H.* it was no meritorious Act at all, but criminal, as his own published Paper doth witness, and his sending abroad the late King's Declaration to the Clergy of his Diocess to publish it, contrary to the Judgment and Practice of the imprisoned Bishops: And therefore it is to be wondred at, if his Lordship shall now in petitioning for the deprived Bishops applaud that as highly meritorious, which some Years ago he did in Print declare to all the World to be vituperable. 2. Admitting it to be singularly meritorious, it could merit only Temporal Glory, and this they have had, the Nation hath applauded them for it. This can be no Atonement for future Crimes and Scandals without Repentance. They have stained the Glory of their past Merit for lack of Perseverance, and by their Disloyalty to the present Government: For the late *French* Invasion, and the Rebellion in *Ireland*, and united Endeavours of Papists, and other Sons of *Belial*, against their present Majesties and their Government, are the genuine Consequence of this wicked Error and seditious Principle held by the deprived Bishops, that their present Majesties are Usurpers, and that it is sinful to swear Allegiance to them. 3. The deprived Bishops about the time of their Imprisonment did

did in Print exprefs Tenderness towards the Dissenters, and promised them fair things, when they should have opportunity in the next Parliament and Convocation: the generality of the Nation, both Clergy and Laity, did approve this their Promise. They have had the opportunity of performing this their Promise, but they have not had the Honesty and Integrity to do. For it is these deprived Bishops and their Adherents, who refuse to come to reasonable Accord with the Dissenters, and keep up the Breach between their Majesties Protestant Subjects, and dislike the Act for Toleration, and so render themselves dishonest and perfidious Persons, who in time of Affliction and impending Calamity make just and equal Promises, and when the Affliction is over, refuse to perform, and invent sinful Shifts and Evasions to cloak their Hypocrisy.

5. To petition the King and Parliament for restoring these Disloyal Persons to their Profits, and Honours, and Ecclesiastical Functions, without Repentance of their Error against the present Government, is plainly to petition the King and Parliament that they will be unjust, and make themselves, and the Laws, and Government, odious to God and all good Men, by affording equal Honour, Countenance and Protection to good and bad Subjects, to loyal and disloyal Persons, to the worthy and unworthy. *Sonibus nimis ignoscendo in fontibus fit injuria.*

6. The present way of petitioning is not for mutual Forbearance and Condescension towards all such as agree in the Foundation, and do but differ in Circumstantial, and things indifferent, and variable Modes and Forms, no way destructive of the Foundation; such a Petition we are no way against, but greatly for. But it is that the King and Parliament will devise some way, whereby those may be restored to their Profits, Dignities and Offices, whose disloyal and seditious Principles strike at the Foundation, and unhinge the Government, and tend to universal Confusion, and for which they stand justly deprived by Law. And so it is not a Petition for Order, and Unity, and Concord, and the common Good, but quite contrary, namely, for the countenancing and encouraging and upholding of a Faction, Sect, and Party of Men in the Nation, against Order, Unity, and the common Good, that they may have leave and license by Law and publick Authority to ridicule and libel the Government, to let in the common Enemy, to make their own terms with him, and betray the Nation. For this one Principle, that their present Majesties are Usurpers, and that it is sinful to swear Allegiance to them, and pray for them as rightful King and Queen, is against the very Being and Foundation of the Government; it is pregnant of a thousand seditious and disloyal Practices, it is as Fire in the Thatch, and carries universal Desolation and Confusion in its Bowels. The Petitioners do not at all desire an Act of Union and

Comprehension for all such of their Majesties Subjects as agree in all Fundamentals towards God and towards the King, and differ but in variable Rites and Forms, not necessary to the Being of Church and State; such an Act would be a blessed Act; but ~~this~~ they are against, this they dread: they only desire an Act ~~for~~ restoring a few peccant Bishops to their ~~Parishes~~ and Places, whose deluded Consciences will not ~~permit them~~ to swear Allegiance to their present Majesties; that so being in Place, and having obtained the establishment of their wicked Principle by Law, they may by Law undo the Government, and bring in Confusion.

7. The Petitioners are Men that have sworn Allegiance to their present Majesties, and in their publick Prayers pray daily; *From all Sedition— Good Lord deliver us.* Now if this be not a seditious Principle, that their present Majesties are Usurpers, and that it is sinful to swear Allegiance to them, there is no such thing as Sedition, ~~neither~~ can it be declared what Sedition and Disloyalty is. Why halt ye between two Opinions, between Loyalty and Disloyalty? If their present Majesties ~~are~~ not rightful King and Queen before God and all the World, why do you swear Allegiance to them? Why do you in your publick Prayers Morning and Evening each day, beseech God for them as rightful King and Queen, and for their Prosperity and good Success against all their Enemies, and thereby notoriously dissemble with God and Men, and give occasion to all both Friends and Foes, both Protestants and Papists, to think and speak of you as perfidious and false Men? If their present Majesties be in your Judgment rightful King and Queen, why are you not zealous for them and their Government? Why do you lean to their Enemies? Why do you petition for the countenance and upholding those, who by their refusal to swear Allegiance to them, declare to all the World that they think them to be Usurpers, and that it is horrible Perjury to swear Allegiance to them, and separate and divide your selves from your dissenting Brethren, whom you acknowledge to agree with you in all Fundamentals respecting God and their present Majesties?

8. It will perhaps be said, That the Persons petitioned for, are Reverend Fathers of the Church, Men of great Wisdom, Conscience, and Integrity; and if they had not just grounds for their Non-conformity, we may well think they would conform. To which, besides what is already said, I return these following Answers. 1. It is a saying of *Luther's*, *Nunquam periclitatur Religio nisi inter Reverendissimos*, the State of the Church is never in so much danger as from those who are stiled Most Reverend. 2. There be others of their Order, stiled *Most Reverend Fathers of the Church*, who do conform, and have given as good proof of their Wisdom, Conscience and Integrity, as those that do not conform. Now both cannot

be in the right, of necessity one of the two must be in an Error, and it is no small Error, it is an Error against the Foundation of the present Government, both of Church and State. 3. As to Things Spiritual and Eternal we know no Father, but *our Father which is in Heaven*, Mat. 23. 9. and as to Worldly and Temporal Government, the Nation knoweth no Father but King *William*. No Bishop, no Apostle is more than a Member of Christ's Body, the Church, Jesus Christ is the sole Head, and the King is his Vicegerent, who ruleth all Estates as to Temporal Rule by the Sword. 4. There are conscientious Heathens, Jews, Mahometans, Papists, Arians, Socinians, Quakers, Hereticks, and Persecutors of God's Saints, who think they do God Service in killing God's most faithful Servants, *John* 16. 2. such an one was *Paul* before his Conversion. Error and Superstition, and false Zeal, hath perverted and corrupted the Consciences of the Persons petitioned for. Their Conscience will give them leave to strain at a Gnat, and swallow a Camel; to be for an Oath of Obedience from Presbyters to Bishops, but not for an Oath of Allegiance from all the Subjects of *England* to their present Majesties; to silence, anathematize, suspend, imprison and undo multitudes of wise, and good, and useful Men for Non-conformity to things indifferent, and in their own nature not necessary in the Judgment of the most rigid Conformists: moderate Conformists confess them to be inconvenient, tho not flatly sinful; and the Dissenters conceive them to be flatly sinful. Their Conscience will give them leave to dispense with and keep up Ministers, Non-residency, and Pluralities (which even the Council of *Trent* condemns) and selling Spiritual Pardons and Indulgences for Money in their Courts, by Commutation of honest Repentance for filthy Lucre; it will give them leave not to labour in the Word and Doctrine, and yet to expect and receive double Honour, and to prefer Ordination by unlearned, ungodly, idolatrous, persecuting Popish Bishops, before Ordination by learned, ancient, godly, orthodox and most reverend Protestant Presbyters. From such a Conscience I pray God bless me.

9. The Persons petitioned for, and their Adherents, have stood much upon their Loyalty to the Higher Powers, and have boasted of it and gloried in it, as tho they had been the only Loyal Persons: and now by God's just Judgment themselves are fallen into the Pit of Disloyalty, and their deluded Conscience will not suffer them to come forth, and so it is not in our power to help them. Let them in God's Name repent, imitate *Dr. Sherlock*, shame themselves before God and the World by honest and wholesome Repentance and Confession of their false Principles concerning the Government, and then they will merit Pardon, and we shall not need to petition Authority for them.



10. Whether King *William* be rightful King or no, is not lawful to dispute; because such a Dispute in the nature of it, doth suppose the matter doubtful and questionable: Whereas it is unquestionably plain, that he is rightfully King; for he is in full Possession of the Throne by common Consent, and dispenseth Law and Justice to all the Realm, and protecteth his Subjects in their Civil Rights, and in the free exercise of their Religion, and it cannot be proved that he is an Usurper. All that can be alledged is but Conjecture, and uncertain Opinion, and doubtful Disputation, which in a Point of this nature, signifies nothing at all: For unless it be plain and clear as the Sun at Noon-day, that he is not rightful Possessor of the Throne, if the Evidence be not so clear and plain, as fully to convince the Consciences of all impartial Men, sincerely studious of their Duty to God and the King; if there be twenty Reasons for, and as many Reasons against King *William*, the Consciences of all in the Nation are bound to own and submit to him as rightful King, and to renounce and disclaim Allegiance to the late King *James*, as having no Right at all to the Throne.

11. The Nation hath not deposed the late King, but he hath deposed himself, and abdicated himself from the Government, by invading the Fundamental Laws of the Nation, whereby the mutual Rights of Prince and People do consist, particularly by going about to impose on three Kingdoms a supplanting of *Wales*, in order to bring in the Papacy, and subjecting them to a Foreign Jurisdiction, as to Ecclesiastical Causes, and enslaving them as to their Civil Rights, and excluding the right Heir. Against this Invasion of the Fundamental Laws and Rights of the Nation, the Nation having no other Remedy, did, by the Prince of *Orange*, their Head and Chieftain (whom it principally concerned in right of his Prince's) justly appeal to God the supream Judg, with their Swords in their Hands, and God received their Appeal, gave Sentence for them in wonderfull manner, and made the late King, by real Abdication, to quit all Right to the Throne, and the whole Nation unanimously by their Representatives lawfully and peaceably assembled, to fill the Throne with their present Majesties. Not they who fight for, but they who fight against the Fundamental Laws of the Nation, by which the mutual Rights of Prince and People do consist, are to be esteemed and judged Fighters against God's Ordinance and just Authority.

12. Earthly Kingdoms and Monarchies are an Image and Resemblance of God's Kingdom over all. Now God claims no Allegiance and Subjection from any Man, but in consideration of those Benefits and Favours which he affordeth in common to all Men, as their Creator and Upholder, and to all elect Men in special, as their gracious God in Christ; and if he shall not perform his Oath and Covenant to all Men in general, to all elect Men in special, he is contented that we esteem him no God, and renounce all Subjection and Allegiance to him; and he makes our own Consciences Judges between him and us: *Isa.* 5. 3. *Gen.* 9. 8, 9, &c. and 18. 23, 24, 25. *Heb.* 11. 6. 1 *Joh.* 1. 9. There is therefore a mutual Covenant, tacit or express, in every legal Monarchy, whereby the mutual Rights of Prince and People consist; which Covenant being broken and made void in the substantial Branches of it, the innocent Party hath ground of Appeal to God the supream Judg and Disposer of Crowns and Kingdoms, in whose Decision all Sides and Parties are to acquiesce. But where this Appeal cannot be made by the Sword without ruine of the State, and doing more hurt than good, it is not to be attempted, no Remedy can be eligible which is worse than the Disease.

13. This is the true Mean between the Doctrine of resisting Authority supream and subordinate, and the Doctrine of not resisting those who pretend Authority, but really have none, but are Cut-throats, Murderers, Assassins, and Invaders of just and lawful Rights, having no Authority so to do. To resist Authority supream and subordinate, is not to resist Man but God; and they who resist him, are guilty of Folly and Impiety, and

and can look for nothing but Damnation. Not to resist those who pretend Authority, but really have none, when we are sufficiently able to resist them, and to save our selves from their unjust Violence, is not to be Martyrs, but Fools, unworthy of God, and those Blessings and good things he doth bestow us with, which he will call us to account for, and damn us if we have not been wise and faithful Stewards thereof. Now the Undertaking of the Prince of *Orange*, and his Adherents, was not a resisting of Authority, but a just Vindication of those Rights which the late King *James*, without all Authority, did seek by Force and Fraud to deprive them of. For the Question between the late King on one side, and the Prince of *Orange* and his Adherents on the other side, being plainly this, Whether the supposed Prince of *Wales* was really born of the Queen or not? Here it is evident, that the late King was not Judge, but a Party. And it is unreasonable, and against all Laws of God and Man, for any Man, yea, for the Emperor himself, to be Judge in his own Cause, as Ep *Usher* grants in his Book of the Power of the Prince, pag. 162. The late King being no Judge as to this Point, he could have no Authority, his refusal to give the Nation just and reasonable Satisfaction, was a refusal of common Right, contrary to the Law of Nations, and to the Fundamental Laws of this Kingdom, whereby the Throne is upheld, and upon which, as a Foundation, the Crown stands; which Foundation falling, the Crown must needs fall with it, and the Conscience of the Subjects discharged from all Ties and Bonds of Allegiance.

14. Admitting the Prince of *Wales* to be feigned, the Consciences of the late King and all his Parakers, both Foreign and Domestick, will compel them to yield, that it was a Complication of horrible Crimes against all Law, both Divine and Human, that all the Subjects of these three Nations and Kingdoms were bound in their several places, all that in them lay, to withstand and hinder such a Villany and Injustice from taking effect; and that all who fight and take up Arms in defence thereof, are Fighters against God, against common Honesty, against those Fundamental Laws of the Nation, which secure the mutual Rights of Prince and People, and which the late King was sworn to observe inviolate: and that they who fight against the Authors and Abettors of this Villany under the Conduct of the Prince of *Orange*, in right of his Princesses and the next Heir to the Crown, are fighters for God, and for common Honesty, and have Law and Conscience on their side. Now the late King refused to give the Nation just and reasonable Satisfaction, and put himself upon trial and decision of his Cause by the Sword; and sinking in his Undertaking, withdrew himself, left the Throne, and the Nation to shift for it self, and see to its own Safety: which accordingly it did, by placing their Majesties in the Throne, and thereby securing publick Peace, and laying a sure Foundation for future Peace and Tranquillity to all Generations. As for those who think it is sufficient for the saving their Consciences if they swear Allegiance to King *William*, as King *de facto*, not *de jure*: I do very much question it, *non tali auxilio nec defensoribus istis tempus eget*; this present Cause needs no such Advocates. I see not how they can excuse and defend those of the Nobility, Gentry, Clergy, and Commonalty who did invite the Prince of *Orange* over, and hazard their All in his Cause after his landing. *Debile fundamentum fallit opus*; The Superstructure can be no stronger than the Foundation: and if the Prince of *Orange* had no just ground for his Undertaking, I see not how his Adherents can be justified. I say not that the business of the Prince of *Wales* was the only ground for his now Majesties Undertaking, but I think it was a principal one, which considered in its Causes, Concomitants, and Effects, is abundantly sufficient for Vindication of the present Settlement, and for ever stopping the Mouths of all its Opposers. I do not build the Justice of his Majesties Cause upon bare Success; but yet a righteous Cause I hope is not the worse for being blessed by God with wonderful and astonishing Success.

15. That which in my Observation makes the Enemies of the Government to bear ill-will to it, is Hatred to impartial Godliness. The Devil doth not use to envy Men Prosperity in Wickedness; but the more they prosper in Wickedness, the more he is pleased, they may take their fill of it, he will not disquiet them. And if the present Settlement were only Prosperity in Evil, Satan would not envy and be so much against it, as it is visible he is, by his Agents and Instruments. King David once said, *Ami this day weak, tho Anointed King; and these Men, the Sons of Zeruiah, too hard for me; the Lord shall reward the Doer of Evil according to his Wickedness;* 2 Sam. 3. 39. There have been among us, and yet are Sons of Zeruiah, too hard for the Government; but the comfort is, the Government is like the House of David, waxing stronger and stronger, and these Sons of Zeruiah, the Doers of Evil, wax weaker and weaker. The Sons of Zeruiah were those who adhered to David against the House of Saul, and were Men of great Interest and Power, they were a Combination and Faction in the State, who took advantage of the Weakness and Infancy of the Government, to the compassing of their own Ends and politick Designs against the general good of Prince and People. The like we have among us at this day, *but the Lord shall reward the Doer of Evil according to his Wickedness.*

16. I see not how any Man can be a good Man who is not a peaceable Man, and I see not how a Man can be peaceable, who governs himself in unpeaceable and seditious Principles. Loyalty and Allegiance to the higher Powers is an essential Branch of the fifth Commandment, comprized in our Baptismal Covenant, and taught to Children in the common Catechism. And tho many may be loyal to their King and Country, who are void of holy Love and Loyalty towards God; yet I see not how a Man can be truly holy and loyal towards God, who is not a good Subject, a good Common-wealths Man, who is not zealous for the publick Good, who governs himself by Principles destructive of human Society.

17. Upon the same grounds that the Persons petitioned for, scruple Allegiance to their present Majesties, they might have scrupled Allegiance to those who were last in the Throne, and the Subjects of any King now on Earth may scruple Allegiance to their Sovereign. For I would ask them, what better Right to the Throne had the late King James after his Brother's death, than their present Majesties now have? They will say, The Right of Succession. Very well. Now all sides grant, that a successive Kingdom is no Inlargement of Right, but a Continuation of what the Predecessor had. For he that succeeds, succeeds in *universum jus defuncti*, into all the Right of the deceased. Now because there cannot be *processus in infinitum*, infinite proceeding, therefore of necessity we must come to some first, in whom the Monarchy began. But no legal and just Monarchy can begin and be constituted without mutual Compact and Covenant tacit or express between Prince and People. It were easy to shew this at large from Scripture, Natural Reason, the Custom of Nations, and approved general Usage, and the Concessions of Adversaries. Now this Right their Majesties have, as good as Will, the Conqueror had, and as good as Henry the 7th had. As for the grand Objection of a former Obligation to the late King; the Answer is, that he was as truly and as strongly bound to us as we to him, and we did not first forsake him, but he forsook us; we did not resist lawful Authority, but only those who pretended Authority, but really had none. For no Law, whether Divine or Humane, gave the late King Authority to impose upon the Consciences of all in three Kingdoms a feigned Prince of Wales, to the Exclusion of the right Heir, and overthrowing the Right of Succession. He by engaging in defence of this Villany, did engage against God, against the Law, against common Honesty, against the common Good, and made himself no legal Monarch, but a Subverter of the Legal Monarchy, and so he did discharge us from all ties of Allegiance to him, and it became our Duty, by force of Arms, to stand up for the legal Monarchy against its Enemies.

F I N I S.

A certain Grand Jury were severely reproved by an eminent Judge for offering this Petition; which is a sufficient Evidence of the Illegality thereof.